

THE NUR AF'SHAN

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No. 2

EDITORIAL NOTES.

One of the prophecies of our Lord Jesus Christ was in relation to his own second coming. Among the signs of this advent is the appearance of false Messiahs, some of whom shall work wonders which will deceive many. At this present moment there are many such pretenders. The following account of "Manna Mysteria" a female Messiah now posing for recognition in America, will interest many of our readers and point a moral to all:

"The religious fraud is in the air. Oregon has just recovered from the holy rollers. Chicago has Dowie who pretends to be Elijah. A crazy man found eating grass declared he was Nebuchadnezzar. And now comes a Brooklyn woman with the allegation that she is Christ in female form. She calls herself "Manna Mysteria" and saves souls by a process she designates as "heavenly vibrations." Reincarnation is the doctrine she teaches. She has already reincarnated nine of the apostles. Her followers are from the ranks of the Theosophists, Christian scientists and spiritualists. Several of the women of Christ's day have also been reincarnated, so she has with her Mary and Martha. Her followers are becoming numerous and noisy. The spectacle is calculated to excite two emotions—wonder that people can be so imposed upon, and pity for the individuals led away by so crazy a propaganda. That the recruits of this cult were first theosophists and Christian scientists is not remarkable. All such fanatical creeds spring from a common order of intelligence: it is not a high one, and perhaps not the lowest; but it is an emotional order, the emotion often taking the form of extreme hysteria. Manna Mysteria, the reincarnated Christ and John Alexander Dowie the reincarnated Elijah, are both colossal frauds. Their successes, respectively, as impostors depend entirely on their respective abilities to draw weak-minded men and women around them as disciples. St. Peter, a bughouse believer, came from Minneapolis, drawn, he says, by an irresistible power. John and James and Matthew are there too. They are known to the world by other names and occupations

than apostles. Clerks, truck drivers and tailors have contributed to the reincarnation of Manna Mysteria's followers. It promises to develop a phenomenon as interesting as Dowiesism. Confidence men declare that a sucker is born every minute. But they were not thinking of the religious game. Laterly there seems to be an unusual number who bite at that. Real religion is mocked by such miserable fakers as Dowie. It becomes a butt of ridicule and a thing to be scoffed. Their pretensions and claims approach blasphemy, while the pretenders are liars and usually swindlers. Their followers are distinguished by their meager mental equipment, and are the natural prey of those who live upon the credulity of their follow. The deluded believes in the divine pretensions of Dowie, Mary Baker Eddy and kindred imposters may have weak minds, but they evidently have strong backs and give liberally of the fruits of their labour; for it is a noteworthy fact that all these fake religious leaders are well provided with the good things of life and live in luxury and ease."

The Mirza of Qadian had better look well to his laurels. We suggest that he at once send her a "Challenge." Seriously, the appearance of these claimants to the Messiahship should lead all the true followers of the only true Messiah to give heed to his words of warning. "Take heed that no man deceive you. For many shall come in my name saying I am Christ, and shall deceive many. * * * And many false prophets shall rise and deceive many. * * * If any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets; and shall shew great signs and wonders; in so much that, if it were possible, they shall deceive the very elect. Behold I have told you before, wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not. For as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

The Education Conference of Muhammadans, lately held in Bombay seems to have been inspired by a liberal spirit.

If goes without saying that this Conference cannot be regarded as representing any large number of Indian Muslims. It was however, a remarkable assembly and ought to have the recognition of all well-wishers of India.

Some of the speeches were addressed to the great obstacles in the way of Muslim education and advancement. The purdah system came in for a large share of the blame for Muslim apathy and failure to progress. The address of Miss Suzie Sorabji, a Christian lady, was much to the point. She showed clearly that there was no reason why Indian women should not take their places on the platform with European ladies, and become their peers in education and culture. Such Indian women there are, but so far as we know they are as yet almost entirely limited to the Christian community. We listened in 1898 with intense interest to Miss Jeanie Sorabji, as she addressed an immense assembly at the Worlds' Parliament of Religions, in Chicago. Pandita Ramabai, Mrs Karmarkar, Miss Singh and other Christian ladies have interested multitudes in America both by public and private addresses. The abandonment of the Purdah and the recognition of the principles of modern education and progress would bring about a wonderful change in the Home and social life of Muslims in India. No doubt many among even conservative Muhammadans would acknowledge this much but fear the consequences of such a course to their religion. Could Islām bear the strain? That is the question. Could it?

We print a correspondent's plea for a book, which is suggestive. The book is good. The language is not so good. For our part we are glad to see even severe criticism of our Vernacular books. We do not want however, mere dogmatic expression of opinions. We want the facts which justify the opinion. A mere crotchety, snappish animadversion of a book makes every sensible man feel weary. Every good book should be commended for its worth but when the language is poor and unscholarly the fact should be stated plainly. We are not to be understood as having in mind the book noticed by our correspondent—a book which we have not seen.

HE SAW THE FINISH.

Little Elmer, while out walking with his nurse, saw a blacksmith shoeing a horse, and upon returning home said: "Mamma, I saw the man who makes horses to-day."

"Are you sure you did?" asked mamma.

"Of course, I am," replied Elmer. "He had one nearly finished when I saw him. He was just nailing on his hind feet."—Chicago News.

I wrote down my troubles every day,
And after a few short years,
When I turned the heartache passed away,
I read them with smiles, not tears.

—John Boyle O'Reilly.

"QADIM NAQL-I-LA MISAL"

A few days ago I read a review both in Urdu and English on a recent work entitled "Qadim Naql-i-Lā Mi-āl." It appeared in "Taraqqi" and "The Monthly Reporter," the two papers edited by the able Secretary of the Punjab Bible Society. It seems to have been written by one who is greatly concerned about the Urdu language. Before saying anything about the book mentioned above, I wish to observe that although the review seems somewhat severe, it deserves careful attention for there is a fear of publishing books which should meet with no better treatment than that of being consigned to the waste paper basket. If we wish that our religious books should find readers among the educated classes of Hindus and Mohammadans, it is absolutely necessary that they should be made as interesting and attractive as possible. The language is as important a factor as the thought is in making a book highly interesting. I believe it will not be considered rude on my part if I venture to suggest that those of our missionaries and Indian Christians who have devoted themselves to literary work will do well if they keep themselves in touch with best modern Urdu writers. When I read the review, I admired the patriotic spirit of the writer which has shown itself so profusely in the remarks made by him. But a few days after I had read it, a friend lent me a copy of "Qadim Naql-i-Lā Mi-āl" and a perusal of it has led me to think that the writer of our review has taken an extreme position and his remarks are somewhat exaggerated. I admit that the language is sometimes weak and unidiomatic, but it is clear and the reader finds no difficulty in understanding it and at times it gets strong, vigorous and vivid. The book is an excellent one and fitted to be introduced in Sunday Schools. We earnestly hope that the review alluded to above, will not in any way check the sale of this admirable little book.

Our Lahore correspondent.

Current Thought & Incident.

HERBERT SPENCER—II.

By Rev Walter V. Couch.

Blunder number three is Spencer's subsidization of the doctrine of "the persistence of force" in support of his theory of continuous evolution. It may not be generally known that while Huxley coined this phrase, Spencer first turned it to practical utility by making it the corner-stone of his philosophical system. The current scientific formula, "the conservation of energy," was not sufficiently definite to meet the requirements of his all-comprehensive scheme. The coinage of this new formula gave Spencer what he wanted, the conception of force as a unit, indestructible in its nature, continuously acting and, by the eternal law of its activity, progressively advancing from the production of simpler forms to those of ever-increasing complexity. Armed with this potent formula, the task set before him was comparatively simple, namely, to trace the successive steps of progress, by which the existing cosmos evolved itself out of the primitive chaos. To show that this is no misconception of Spencer's general doctrine and aim, I quote from one of his ardent admirers and recent biographers. The problem that confronted Mr. Spencer, says Hector Macpherson, was "given a universe composed of a fixed quantity of matter and motion, conceived in harmony with the Newtonian law of attraction and repulsion; to trace the progress by which the cosmos evolved from the nebulous to the present state."

As already intimated, this formula—the persistence of force—is based on the assumption that all forces in the universe are but modifications of one all-pervading force, and are reciprocally transferable and derivable. The vital relation of this assumed scientific axiom to his philosophic scheme, Spencer explains as follows: "The average actions of the organic world at any one time must be adjusted to the average actions of its environment at any one time. And the average actions of the organic world through all time must be adjusted to the average actions of its environment through all time. Each balancing of actions having for its necessary concomitant a modification of tissues, it is an obvious corollary that all organisms subject to successive changes of condition, must undergo successive differentiations and redifferentiations. In all which universal laws [of equilibration] we find ourselves again brought down to the persistence of force, as the deepest known cause of those modifications which constitute physiological development; as it is the deepest known cause of all other evolution."

We have heard of the bon-mot, "the omnipotence that resides in the ink of a German scholar." We may apply it to the present case, and say that the omnipotence of our English philosopher's dictum, "the persistence of force," resides in its drop of ink—in that and nothing more. The truth which it is supposed to embody is hypothetical and imaginary. For surely neither Spencer, nor anybody else, knows anything concerning the real nature of force in general, or of forces in particular. All that we know about them is from our observation of their effects, and so far as the effects are different we rationally conclude that the forces behind them are different. Huxley ridicules the idea that the nature of forces can be understood. He says: "I have never been able to form the slightest conception of the nature of those forces which scientists speak of, as if they had samples of them in their bottles." Lord Kelvin, in reply to the congratulations that poured in upon him at the celebration of his fiftieth anniversary as a teacher, said: "One word characterizes the most strenuous of the efforts for the advancement of science that I have made for fifty years; that word is failure. I know no more of the nature of electric force, or of the relation between electricity, either, and ponderable matter, or of chemical affinity, than I knew and tried to teach my students in natural philosophy fifty years ago, in my first session as a teacher." This reveals the humility of true science, in contrast to the self-sufficiency which vents itself in high-sounding philosophic assumptions.

It is proper to remark that when Spencer saw that his doctrine of the persistence of force was leading him, by a logical necessity, into the quagmire of materialism, he beat a summary retreat, and saved his moral sense at the expense of his intellectual first principle. When it comes to the pinch, he solemnly affirms that intelligence in man differs from all other cosmic forces, and cannot be construed in terms of matter and motion. But just when, where, or how, human intelligence came into the chain of natural cause and effect, so as to become part of the universal process of evolution he does not attempt to inform us.

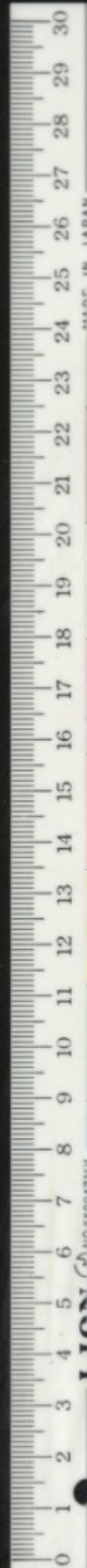
Blunder number four consists in adducing classification as a proof of evolution. But this blunder Spencer shares with Darwin, LeConte, Fisk, and evolutionists in general. The assertion has been constantly made that the significance of the relations which exist between classes, orders, families, genera and species, in the organic world, argues their common physical origin, and points to evolution as their proximate cause. On the contrary, as it seems to me, evolution, as defined by Darwin and Spencer, could

never have produced these organized and orderly results. Evolution, as explained by these gentlemen, is a confluent, or concrete, and not an organizing process. It may be compared to the steady march of time, or the onward flow of a river, which leave behind them no landmarks, to serve as data for scientific choronological measurements. In like manner, evolution, had it occurred, would have ignored those lines of division which separate the organic world into classes, orders, genera and species. In proof of this I appeal to the testimonies of both Darwin and Spencer. In a letter to Sir Charles Lyell, Darwin says: "I cannot remember that I have stated in the 'Origin' the fact of very few species ever varying so as to be modified, for this is the fundamental basis of classification." Here Darwin makes the distinct avowal that it is not evolution, but its absence, in the vast majority of cases, that is the basis of classification. Had all species become modified—in other words, had evolution been universal—there would have been an end to classification, and so an end to science. In this volume on "Orchids," which combines the truth and exactness of science, with the charm of romance, Darwin, in describing the habits of a particular order of this remarkable plant, uses the following significant language: "To make a perfect gradation of this great and closely connected order, all the extinct forms that have ever existed, along many lines of descent, converging to the common progenitor, would have to be called into life. It is due to their absence, and to the consequent gaps in the series, that we are able to divide the existing species into definite groups, such as genera, families, and tribes." Here, again, we have Darwin's distinct avowal that classification is due, not to evolution, but to its absence. Had all the supposed extinct members of this family of orchids been actually present to the naturalist's eye, as they were to his imagination, the confusion thereby resulting would have rendered classification impossible. This accords substantially with what Cuvier said long ago: "If species were not permanent, there could be no science of natural history." But (this is the point I am making), if evolution is not the cause of classification, how can classification be alleged in proof of evolution?

It only remains to show that Spencer is in substantial accord with Darwin, on this point. That Spencer's ideal conception of evolution is that of a confluent process, is evident from his manner of describing its total effect, namely, by supposing the aggregate of plants and animals to be "fused into one continuously-existing organism." This is a peculiarly happy illustration; for it truthfully pictures what would have happened if the organic world had been formed under Spencer's mechanical law of evolution. The process would have been "fusion," and the result would have been confusion, and the oblivion of science.

That there are orderly relations, which bind all the parts of the universe, inorganic and organic, into a harmonious unity, and that these relations are the condition of the scientific arrangement and interpretation of nature—in other words, the basis of classification—this much is fact. How, or by what means these relations have been constituted—this is theory. On this subject that prince of naturalists, Agassiz, to whom more than to any other man, we owe our knowledge of the intimate relations which exist between the various divisions and subdivisions of the animal kingdom, past and present, has these weighty words:

"There is a singular lack of logic, it seems to me, in the views of the materialistic naturalists. While they consider classification, or in other words, their expression of the relations between animal, or between physical facts of any kind, as the work of their intelligence, they believe the relations themselves or the work of physical causes. The more direct inference surely is, that if it requires an intelligent mind to recognize them,



it must have required an intelligent mind to establish them. These relations existed before man was created; they have existed since the beginning of time; hence what we call the classification of facts is not the work of his mind, in any direct original sense, but the recognition of an intelligent action prior to his existence."

There are indications (not so many as we could wish), that materialistic science is awaking from its drunken debauch of a generation ago, and is recovering the sober use of its senses. Great changes have occurred since then. Much that was said and written by scientists, thirty years ago, on evolution and related topics, has become intellectual rubbish. Tyndall's Belfast address, which was an apotheosis of matter, could scarcely be delivered to-day. Huxley's "Lay Sermons" have spent their polemical force, and it is doubtful if anybody now reads them. The repeated attempts, by the brightest minds, for more than a century, to formulate a consistent and coherent doctrine of evolution, have ended in repeated failures, and the goal is as far-distant as ever. But this is not all; some recent discoveries, such as that of the "X-ray," of liquified air, and of radium—a substance which emits light and heat without any apparent exciting cause, and with an energy that is startling—admonish scientists (as one of their number admits), that "they may be compelled to revise some of the theories of physics that they regard at present as cardinal."

This suggests, in conclusion,

Query number one. So long as scientists are unable to answer some of the puzzling questions which arise in the elementary science of physics, would it not be well for them to leave alone, for a while, the deeper and more complex problems which emerge in psychology, ethics, and religion, or, at least, to assume a less dogmatic attitude towards them?

Query number two. So long as miracles and mysteries spring up beneath the feet of scientists, in their own familiar and privileged domain, would it not be wise for them to go slow about pronouncing categorical judgments upon the mysteries and miracles of Christianity, which belong to a field of inquiry lying outside of their professional observation and experience?

THE PRESBYTERIAN.

I. THE BIBLE AND THE WORLD.

ROBERT E. SPEER

The religion of the Bible is not like other religions. They are religions, and it is a religion, but they cannot be grouped in one class. Our religion separates itself by a chasm of divergence from all others. There is nothing good in them that is not in it. There is good in Christianity which is in no non-Christian religion. Each of the non-Christian religions is full of evils and shortcomings from which Christianity is free. If it be said that this is unfair, that religions should be judged by what is best in them and not by what is worst, it may be replied that that is true; but that the science of comparative religion is a poor sort of science if it does not compare but varnishes over the vileness of the ethnic faiths, and evades the sharp issue that is presented here. The non-Christian religions are seamed with evil and unholiness. Christianity challenges the world to point to one defect in her.

It is often said that there are evils in Christian lands as well as in heathen lands. That is true, but it is beside the mark. The point is that the evils of the lands which believe in the Bible exist in spite of their religion and under its ban while the evils of non-Christian lands are the products of and sanctioned by their religions. The sacreddest things of Christendom are the purest things. The foulest things of Asia are its sacred things. It would even be fair to

add that the best virtues of non-Christian lands are the natural virtues which have escaped the evil influences of religion, while with us our best virtues are the direct product of Christianity.

It follows from the comparison, not of the actual life, but of the religious ideals of Christians and non-Christians, that the sacred book of Christianity is of a class wholly above the books of the ethnic religions. The Bible is not just one of the sacred books of the world. No other book is to be mentioned in the same breath with it. The taste which the Bible itself has created often suggests nowadays the expurgation of some of the Old Testament stories. But let anyone compare these with the fourth section of the first volume of the Kijiki, or with some of the Tantras, or any of scores of the Hindu sacred writings, or with Suras II. and IV. of the Koran, and he will drop them with a sense of shame or a sense of horror, and come back again to the restrained, chaste, and purposeful records of the Christian Scriptures.

When we compare the Bible with the religious books of the non-Christian religions, as to cosmology, theology, anthropology, ethics, philosophy, psychology, history, it rises above them with such sheer superiority as to make them seem insipid and puerile. Consider the influence of the Bible for good. "How narrow and poor in comparison," exclaimed Dr. Barrows, in his farewell address before going to Asia to deliver the Haskell lectures, "has been the ministry of other sacred books! How limited to national areas! * * * The Bible, entering as life and truth, justifies its claim by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence, and surveying the effects which the Bible has wrought on some modern peoples like the Japanese, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that 'the translation of the Bible is like building a railroad through the national intellect.'"

And this religion and this Book because they are what they are, are essential to the life of the world. The Bible is the only book that is true to the facts of the world, and to the facts of the nature of man and the facts of the character of God. The world will turn to it from its own

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sacred books in proportion as the love and possession of truth spreads. And by its circulation through the world, the Bible itself generates the love of truth and puts men in its possession.

The Bible alone of all religious books teaches the unity of the whole human race, and reveals one God as its Father. Every other religion has bred nationalism or racialism, and has made its adherents separatists. The Mohammodan condemns the whole infidel world to slavery here, and Hell hereafter.

The Hindus have intersected their own society with caste distinctions, which are the denial of all equality. The Chinese look with scorn upon all barbarians from beyond the four Seas. Buddhism alone has taught brotherhood, but it has abolished God, and no human brotherhood will be fruitful which proclaims in the same breath that the brotherhood is an illusion because there is no father. But the Bible teaches that God has made of one blood all the children of men, and that He pities them as a Father pities His children. Every force of the world is working toward unity. Even those which seem hostile to it are yet contributing to draw the world into a sense of unity, and to obliterate the lines of cleavage between East and West. The only religion which can live is the religion which has always asserted human unity, and sought to lay over the whole world the rule of its one God. The Book of all the nations will be the Bible. There is none other.

It is the one great Eastern Book which has become a book of the West. Indeed the East often speaks of Christianity and of the Bible as Western, but both came out of Asia. And they are the only great products of Asia which have ruled the Western world. Now they go back to the continent of their birth to receive again the acceptance of those from whom they went out for awhile, to subdue the newer world in the days of its plasticity.

All other sacred books turn more and more to myth and legend and mere morality. The Bible alone gains steadily in the confidence of men for the solidity of its history and the spirituality of its religion. Explorations of geography and new studies of ethnology and a fuller knowledge of the past bring no confirmation to the Vedas. But all the new facts which excavation of ancient life brings to view only bear increasing testimony to the truth of the Bible. It confidently confronts all other sacred books and challenges the severest comparison.

The Bible is the only book with life in it. The Arya Samaj glorifies the Vedas as the great revelation and body of truth; but the Arya Samaj never arose until Christianity and the Bible had begun to stir the dead bones of India; and now the methods and conceptions of the Aryas for the most part simply plagiarisms from Christianity. The measure of life which animates most of the revivals of Oriental faiths and of devotion to Oriental books, is caught from the vitality of Christianity and of the Christian Bible. And it would be easy to multiply instances of the power of the Bible to awaken and grip the consciences of men in Japan and China and Korea and India, who have never met a Christian preacher, but who feel the life that stirs in the great Book and pours out from it.

There are some who see in the Bible only a dead book, incapable of producing life save where its truth is incarnate in some human heart which communicates the Gospel to other hearts. The book cannot displace the preacher. It does need for its interpretation the human life by which it is illustrated. But constantly in advance of the messenger and where he has not been the Bible itself brings the truth to the soul, and with the truth in the soul, brings life to the will.

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS.—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION : Rs. 25, 18, 12, 8.

JUNIOR DIVISION : Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

The growth of Christian influence in the world is meant, in the will of God, for opportunity to spread the truth. This is the duty of all Christian nations. As Sir Mackworth Young, K. C. S. I., late Lieutenant-Governor of the Punjab, said this spring in England:

"Now I think no observant or thoughtful person, contemplating the remarkable fact of our power in the East, will fail to ask himself what, in God's providence, is the object of that power having been entrusted to us? I think, further, that no true believer in Jesus Christ will fail to give the reply—that Christ may be made known through the length and breadth of the land," and as a result of the comparison of England and India, the speaker inferred that "India has been subordinated to us in order that we may communicate to her the secret of our own preeminence." What we are we are because we have that religion of the Bible. Every other nation has a right to the same religion, and the Book in which it is preserved and we have it in trust for all.

Extract from Daily Bible.

You need God in the very things that seem to separate you from him. You must seek him in the very places where the misery of life seems to be that he is not. You must question the stones paths for streams of water.—Phillip Brooks.

—:O:—

WORK CHEERILY.

WHITTIER.

Take courage, temperance workers,
You shall not suffer wreck,
While up to God the people's prayers
Are rising from your deck.

Wait cheerily, temperance workers,
For daylight and for land;
The breath of God is on your sails,
Your rudder in his hand.

Courage! your work is holy,
God's errands never fail,
Sweep on through storm and darkness,
Through thunder and through hail.

Work on! sail on! The morning comes,
The port you yet shall win,
And all the bells of God shall ring
The ship of Temperance in!

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The purchase of the two Argentine warships on the point of completion at Genoa is confirmed, and Japan is the purchaser.

BRITISH RESIDENT KILLED.

London, Dec. 30.

A rising has occurred among the Akapoto tribe to the south of Benue, in West Africa. The British Resident and a police officer were killed. Punitive operations will be undertaken shortly.

CANNIBALISM IN SOMALILAND.

Deserters report that persistent cannibalism exists among the Mullah's followers and also that the Mullah is husbanding food for his warriors, leaving the rest to shift for themselves.

POPE LEO'S LEGACY.

Pope Leo has left £1'360,000 invested in foreign securities to his successor.

THE SEA OF AZOV RECEDES.

The Sea of Azov has receded three miles within three days leaving the vessels high and dry.

RUSSIAN TROOPS FOR PORT ARTHUR.

London, Dec. 31.

The Russian transport *Kazan* with upwards of a thousand picked men in artillery, and a quantity of stores has passed the Dardanelles for Port Arthur. This makes 4,000 picked troops similarly despatched during the present month.

Another report says the *Kazan* and another have been recalled to the Black Sea for fear of being captured.

REPORTED JAPANESE MOBILISATION

London, Dec. 31.

London, Dec. 30.—Japan is reported to be mobilising her military and naval forces.

THE COMMAND OF THE GENDARMERIE.

London, Dec. 31.

Yielding to the utmost pressure Turkey has agreed to appoint an Italian commander of the gendarmerie in Macedonia.

A PANIC-STRICKEN AUDIENCE.

London, Dec. 31.

The Iroquois Theatre at Chicago, which is a magnificent new structure modelled after the Opera Comique in Paris, was burned down during a matinee performance yesterday, of the Drury Lane pantomime "Blue Beard." The audience, panic-stricken, rushed to the exits, fighting desperately for the corridors. Hundreds were burned or crushed to death, and the loss of life is estimated at from 400 to 600.

The occupants of the gallery were caught in a trap, and many were burned alive or suffocated. Some in their frenzy leaped into the stalls below where the flames swallowed them up; many bodies were wedged upright between the seats. The greatest mortality was at the foot of the gallery stairs where the bodies were piled up twelve deep. Many of the victims were young women and children.

THE TALE OF FATALITIES.

The final computation of losses in the Chicago fire gives 564 dead and 157 injured, a third of which were fatally injured, and many are missing.

The audience numbered 1,300. The asbestos curtain was lowered, but stuck half-way, forming a flue through which the flames poured, and all was over in ten minutes. The aspect of the trampled corpses and the torn clothing tells a horrible tale.

MADE IN JAPAN

LION BRAND

THE ARGENTINE SHIPS FOR JAPAN.

London, Dec. 31.

Japan has ordered the most rapid completion of the Argentine warships, which it is hoped will be ready by the end of January. Their tonnage is 7,700 tons each, speed twenty knots and their armaments are most modern.

RUSSIAN NAVAL STATION KOREA.

Reuter's Tokio correspondent says that it is stated at Seoul that the Russian Minister is straining every nerve to prevail upon Korea to grant Russia a naval station at Masampo.

Unrest prevails in Southern Korea.

The Russia cruiser *Almaz* has left Libau for the Far East.

NO AUTHORITATIVE NEWS RECEIVED.

The Paris advices mentioned in the last message regarding the Russian reply were not official. The Japanese Legation has not received any authoritative information about Russia's reply.

The more Russian destroyers have arrived at Gibraltar en route to the Far East.

A COMMERCIAL TREATY.

London, Dec. 31.

Mr. Skinner, the American Consul-General at Marseilles, who went on a mission to Abyssinia in September last, has procured King Menelik signature to a commercial treaty, and Menelik has accepted his invitation to participate in the St. Louis Exposition.

Menelik has sent President Roosevelt two lions and a pair of elephant tusks.

SAD DEATH FROM POISONING.

Calcutta, Jan. 4.

Mr. S. G. Edwards, headmaster, aged 53, of the School Department, Doveton College, has died from strychnine poisoning under strange circumstances. He was suffering from a severe cold, and had been residing out of the College quarters. On his return there at 7 o'clock on Saturday morning he found a small packet of medicine with a letter from a private native pupil, with instructions to take it with honey, as an efficacious remedy for a cold. This he appears to have done, and was shortly after found in agony by Mr. Zemlin, head of the College, and died before medical assistance arrived. Colonel Murray, I.M.S., expressed the opinion that the cause of death was owing to strychnine. The pupil, who was examined, was horror struck at the news, and declared he obtained the medicine from a certain kaviraj. The body of the deceased was sent to the morgue, and the Government Analyst will examine the contents of the stomach. Deceased was very popular in the College.

PESSIMISTIC FEELING IN LONDON.

London, Jan. 2.

The absence of news from Japan has increased the pessimistic feeling in London. The papers suggest the despatches are purposely delayed.

RUSSIAN DESTROYERS LEAVE HURRIEDLY.

Five Russian destroyers have left Malta hurriedly without completing their repairs.

JAPANESE SQUADRON FOR MASAMPO.

Reuter's Tokio correspondent wires that a squadron, consisting of six armoured cruisers, is expected to leave Saseb to-morrow for Masampo.

JAPANESE PRESS DEMANDS WAR.

London, Jan. 3.

Reuter, wiring from Tokio to day, says that the Japanese press urges the immediate opening of war against Russia, which it declares is unavoidable.

FRANCO RUSSIAN AMENITIES.

The officers of the Russian squadron at Bizerta, en route to the Far East, gave a brilliant reception last evening and most cordial toasts were exchanged. The French Resident in a speech expressed the unchangeable affection of France for Russia.

The squadron sails to day for the Far East.

London, Jan. 5.

Mr. Shaw has recommended to the House of Representatives at Washington the establishment of a Consulate-General at Mukden and a Consulate at Autung.

SEED FOR SOWERS.

The Christian Literature Society of the Panjab is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammidans.

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Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Punjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robert, son, translated by Dr. Huntly, 320 p., 12 mo. Boards 4 as, and Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.
2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as, and Boards 2 annas. Published also in Roman Urdu at same price.

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